

THE
Communion--Service
OF THE
CHURCH
In the BOOK of
COMMON-PRAYER,
The Best Companion
To the Altar.

Approved of by His GRACE,
the Lord Arch-Bishop of Dublin.

By S. C. Lecturer of New St. Michans.

DUBLIN, Printed at the Back of
Dick's Coffee-House in Skinner-Row,
and are to be Sold by *Jacob Milner,*
Bookseller, in *Essex-Street,* 1701.

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Epistle Dedicatory.

The Right Honourable
And Truly Noble,
ELIZABETH,
Countess of Berkeley.

MADAM,

THe Honour I have
had to wait on your
Ladyship in the House of
God, as one of your Chap-
lains; gave me the happy
opportunity of observing
that frequent attendance
and conformity You paid
to the Service of Our
Church,

Epistle Dedicatory.

Church, as justly intitles
You to the Esteem and
Imitation of all that would
truly serve God: and there-
fore I have presumed to
prefix Your Ladyships
Name to this small perfor-
mance of mine upon the
Office of our Communion;
believing it the most effe-
ctual way to recommend
it to the use of others, to
Dedicate it to One, who
has a true Love and Ve-
neration for it; Which
Your Ladyship has been
pleased to give the World
the

Epistle Dedicatory.

the surest testimonies of,
by Your Constancy as
well as Devotion at that
Holy Communion. That
Your Ladyship may live
long a Blessed Pattern of
so much good, shall ever
be the hearty Prayer of,

Madam,

*Your Ladyships
most Obedient, and
Most Obliged Humble Servant,
Samuel Colby.*

T H E

Epistle Dedicatory.
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T H E

THE
PREFACE.

TO ALL
Christian Readers ; particularly to
you, my Brethren, in the Parishes
of Oxmantown in Dublin.

I Have for these two years last past, once every month at least, discoursed unto you of the Blessed Communion of the Body and Blood of our Saviour Jesus Christ ; and I have made it my business all along, to lay before you the Necessity, Use and Benefit of that Sacrament to all that seek to please God, and save their Souls, as the prime motive to perswade you to a frequent participation of it : and, I bless God, not without some good success : for what with my pains, and the more diligent labour therein of the

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Reverend and Worthy Gentleman, I have the Happiness to serve under; but above all, through God's blessing upon our endeavours; many, who never Receiv'd before, are become constant Communicants; and others, who came but seldom, are now very frequent at the Lord's Table.

O! (my Brethren) that I could see you all at that Divine Banquet: God, thou knowest my heart, it is what I desire and long for above all things in the world: as knowing, that nothing would more advance thy Honour and Glory in the World; nothing more promote true Religion and Piety among us; and nothing more increase the number of those that shall be saved in the day of the Lord.

Now here I offer you a Companion to that, which I have been so long, and so earnestly perswading you to: and not I, but your provident Mother the Church: for 'tis no other, than that which you have in the Book of Common Prayer, and Administration of the Sacraments, &c.

A Companion which none, I dare say, that bear that Title, or have been design'd as Helps at the Communion (as there are a great ma-

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ny) ever intended to wye with, or juffle out.

A Companion, the beft suited and adapted to the occafion of all others.

A Companion, that they want only to be better acquainted with, who make ufe of other Books at the Receiving of the Sacrament.

And yet, for thefe ten years, that I have been concerned in the Ministry; I have obferved in every Congregation, (both in England and Ireland, that I have had the Happinefs to Adminifter the Sacrament in my felf, or to be an Affiftant to others) fo many other Books in the hands of the Communicants, and fo few Common Prayer-Books; that the Churches Service feems to be wholly neglected and laid afide: as I have, with no little concern, and trouble, expreff my felf to fome of you.

So that there is a neceffity for what I have undertaken: a neceffity to vindicate our Churches Service, and to keep up the ufe of it among us. For, for that end, it was certainly design'd by the wife Compilers of our Liturgy.

Give me leave therefore in a word or two, to make out what I have already offer'd for

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the use of the Communion Service in the Book of Common-Prayer, beyond all others written for that purpose.

And 1st. That none, who have writ on that Subject, ever intended to vye with; or to have the Churches Service give way to theirs.

And this is very plain, in that they all along refer you, to observe such and such Exhortations, such and such Prayers, such and such Actions and Ceremonies, as are enjoyn'd and made use of in that Office: and always break off their Meditations and Prayers, where they advise to attend and go along with the Service of the Church. But instead of that, how many have laid the Churches Service wholly aside? Whether it be, because they find it inconvenient and troublesome, to have two Books at once in their hands, and to be turning ever and anon from one to the other: Or, that they find, they cannot attend both, as directed: Be it either, or both, they best know: Yet this is certain, that whoever can't well make use of both, ought to keep to the Service of the Church; for that is indispensibly required of every Communicant; which no one can say the other is. — And that for the second reason. — Viz.

Be.

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Because the Service of the Church, is the best suited and adapted to the occasion of all others. And what one thing is there necessary to be performed, by every worthy Communicant, that is not contain'd in our Churches Service? Is there not Examination, Confession, Repentance, Faith, Charity, and Thanksgiving? does it not answer all the ends of that most Holy Institution? and that in particular of uniting us to Christ, and to one another, in making us all of one mind, and one heart, and one voice (from whence it has its name Communion)? A thing, which I am sure, we do not, cannot answer, in the various Forms and Prescriptions of other Books. A thing, which we find most sharply reprehended, as an intollerable disorder in the Corinthians, by St. Paul, 1 Cor. 14. 26. How is it (says he) Brethren? when ye come together, every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation. Let all things be done to edifying. And so it is with us; One hath a Meditation, another an Hymn, a third an Ejaculation, and a fourth a Soliloquy: and these out of various Books, and of as various Authors. This is not that Harmony, or consent, which our Publick Service seems to require, especially that of the Holy Communion:

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This is not serving God in Unity, but with confusion and discord: This is not communicating with our Brethren, but receiving the Sacrament for our selves; without any respect to the Congregation; far from the method the Church requires; but according to every man's private conceit and invention.

But you will say, The Service of the Church, does not direct us, how to employ our time betwixt the Consecration and our Receiving; and after, whilst others are Receiving, which in large Parishes may admit of a long time; more than is convenient, to be idle, and gazing about in.

I answer, 'tis true, it does not; and yet it is no time for gazing and idleness: and the reason, I conceive, is this: Because we are then met to partake of one common blessing, and therefore we ought to joyn in Prayer for one another, Our Brethren praying for us whilst we Receive; and we for them, whilst they Receive: and I am sure the time will be sufficiently taken up, and our minds fully imployed, if to the Blessing, which the Minister pronounces, whilst he distributes the Bread and Wine, we heartily and unanimously go along with him (as hereafter directed) or
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joyn our Amen at the end thereof. And as God Almighty hath promised, that where two or three are gathered together in his name, there he will be in the midst of them, Matth. 18. 20. So we may be assured, that while we mutually make our requests for one another, we cannot fail of that blessing which attends his more immediate presence. And as we are assured, that the Prayers of our Brethren, assembled in the Congregation, are prevalent for us, so in duty and gratitude we are obliged to offer up our Prayers and Supplications for them, according to that of our Saviour, in Matt. 7. 12. Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets.

Besides, at the Communion, we are met to commemorate one of the greatest acts of love, and therefore we ought to shew our thankfulness for it, by our love to one another. We had a little before been call'd upon, to give demonstration of our Charity in one respect, viz. Alms giving.

And here we are to shew the other part of Charity, of Forgiving, and Praying for one another; that our Brethren may partake of

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the same benefit, that we desire for our selves. And as this is certainly the duty of every good Christian, and the principal part of Charity; so 'tis certain, we shou'd employ our time better in so doing, than in those many and different Prayers prescribed in other Books.

And this I take to be the reason, why our Church has appointed neither Prayers, Ejaculations, nor any thing else betwixt the Receiving, and the General Thanksgiving, which we are to offer all together, after all have Receiv'd.

There is another thing, I laid down at first for our Churches Service before all others; and that is, That they want only to be better acquainted with it, who make use of any other Book at the Receiving the Sacrament: But this following of course from the two former, I shall not spend any time upon it.

Now whether these reasons may be satisfactory, or no to others: I must declare, it is my opinion, That we ought to make use of no other Book in the Church, than the Common-Prayer-Book; and that there needs no other: and that you may as well bring other Books,
and

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and make use of them in any other part of Divine Service, as in this.

I do not find fault with Books of Devotion, and such as are preparatory for receiving the Sacrament, provided they be confined to the Closet: (for there indeed they may be of some use); But when brought into the Church, they take off our attention from the service thereof, as I have already shewn, and will more plainly appear by this following instance, (as it would by several others, if there was occasion to name them; but this may serve for all.)

When the Offertory begins, the Minister reads some Sentences of Scripture; and each of them containing weighty duty's, and those most properly relating to the Sacrament; as, that of giving good example, of Charity, of Restitution, of Feeding the Hungry, and the like: Now it cannot be imagin'd, that all this shou'd be appointed by the Church, to be altogether disregarded: and yet it is but too manifest, that all this is neglected, by those who bring into the Church, their Books of Preparation: They are altogether imploy'd in them, They mind not those duty's the Service enjoyns: They are wholly taken up with their novel Devotions; where they may meet perhaps
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with somewhat touching the Communion in the main: tho nothing suitable to the present particulars, I mean the sentences read at the Offertory; which is certainly a great fault, and upon no account to be persisted in. And so it is in all other cases, where we are taken off from attending to the Service of the Church.

And this put me upon recommending the following method to you; wherein you have the whole Service of the Church so adapted, that you may all with one mind and one voice, go along with the Minister in every part of it; and be thoroughly employ'd in so doing, without the help of any other Book.

But it may be objected, That in one of the Columns that run along with the Sentences read at the Offertory, there is something new introduced, and which consists not of the words of the Communion-Service; as likewise, that there are some Prayers and other things added, that were not there before; and that so I am guilty of that Novelty I condemn.

As to the first, I grant, there is something of that in the words; but nothing, I am certain

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tain new in the matter; nothing but what will rather increase our attention, than take it off in the least from the Service of the Church.

Those Meditations are only Paraphrases on the Sentences, and are not, I hope, foreign to the purpose: design'd for those of weaker capacities, for their better understanding of the words of each Text: and especially intended for the use of large Congregations; that the minds of the Communicants may be kept employ'd, fixt, and from straying: while the Offertory takes a great time in reading (when read as it ought to be, distinctly, and as long as the Alms and Oblations of the people are collecting, be they never so numerous).

But that no one may take an offence at this matter, they may pass the meditations over, if they please; and in the other Column, be supplied with Petitions, and those compos'd out of the very words of the Sentences, with no further addition or alteration, than what was necessary to turn them into Petitions.

As for the other little additional Ejaculations, whilst they do not take us off in the least from the Service of the Church, but tend rather to heighten our devotion, and applica-
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tion of it (which is the principal thing I aim at, and the only reason I have to find fault with the use of other Books, because they take us off from the Service of the Church), I think they cannot justly be objected against me.

It may be asked, why I did not insert the Exhortations in their proper places, and in their own words.

The reason for the first is, Because there is no time for the use of them, as they are placed, on the same day the Sacrament is administered; nor does the Church use them at that time; and whereas there is always a spare time betwixt the peoples going out of Church, that do not Receive, and the Ministers beginning to Officiate; I think those who Receive, cannot be better employed, than in meditating upon those excellent Exhortations.

And for the second: I have only done with them, as I did with the Sentences of the Offertory; made no other alteration or addition, than what was necessary to turn them into Prayers: which I did, thinking it would tend the more to settle our minds in a way of Devotion, and so dispose and fit us the better for the remaining part of the Service.

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And now these Objections being cleared, I hope you will find nothing in the whole, but what will answer the design of it, and recommend the Communion Service of the Church in the Book of Common Prayer, solely to your practice in the time of Receiving.

I have only to beg of my Brethren the Clergy, that in doing their Office, they will give time for the use hereof ; which may be done by a sober and deliberate procedure in every part of the Service, without any great stop, or hesitation ; and is no more, then what so solemn and sacred a thing, ought to be performed withal.

And to desire you all my Brethren, to peruse the following Service very well over, before you make use of it at the Lord's Table ; especially the Directions ; That so you may be perfect in them, and ready to perform every thing therein with decency and order.

If it please God, you find any benefit hereby, Give Him the Glory, and Pray for

Your Faithful Servant

Samuel Colby.

THE

¶ Proper Prayers to be used upon y^r Knees
when you come first into Church at any time as well as upon Commu-
- nion days.

Almighty and Everliving God I humbly beseech thy Majesty, that
as thy only begotten Son was presented in the Temple in Substance of
our flesh; so I and every one of vs may be now presented unto thee with
pure & clean hearts by the same thy Son Iesus Christ our Lord. Amen.

Blessed Lord who hast caused all Holy Scriptures to be written for our
Learning Grant that we may in such wise hear them read, mark, learn and
inwardly digest them, that by patience and comfort of thy Holy word, we may
embrace, and ever hold fast the blessed hope of everlasting life which thou hast
given us in our Saviour Iesus Christ. Amen.

¶ If it be a Communion day, instead of
the latter, you may say as follows stil Kneeling upon your Knees.

O Almighty God, who by thy Son Iesus Christ dost give to the Minis-
- ters of thy Church many excellent gifts and commandest them earnestly
to feed thy flock; I beseech thee leave them not destitute of those gifts nor
yet of Grace to use them allways to thy Honour and Glory; but grant that
they may both by their life and doctrine sett forth thy true and lively
word, and rightly and duly administer thy holy Sacraments: and to
me and all thy people give thy Heavenly Grace that with meek heart and
due Reverence we may hear & receive thy Holy word and Sacraments truly
serving the in Holyness & Righteousness all the days of our life; that so at
the last we may all come to that Heavenly Kingdom which thou hast promised
by Christ our Lord. Amen.

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Communion Service of the CHURCH
in the Book of Common-Prayer,
The Best Companion to the ALTAR.

Here follows that part of the Communion-Service, that is usually perform'd before the Sermon begins; Wherein joyn with the Minister, upon your knees, and say after him the Lord's Prayer with an audible, and the Collect following, with a low voice.

OUR Father, which art in Heaven; Hallowed be thy Name; thy Kingdom come; thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread; and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation; but deliver us from Evil, *Amen.*

Almighty God, unto whom all hearts be open, all desires known, and from whom secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, through Christ our Lord, *Amen.*

Then

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Then attend to the rehearsing of the Ten Commandments still upon your knees, and after every Commandment, ask God's Mercy for your transgressions thereof for the time past, and Grace to keep the same for the time to come as followeth

Minister.

GOD spake these words, and said ; I am the Lord thy God, thou shalt have no other Gods but me.

People. Lord have mercy upon us, and incline our hearts to keep this Law.

Minist. Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God, am a jealous God, and visit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this Law.

Minist. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have upon us, and incline our hearts to keep this Law.

Minist. Remember that thou keep holy the Sabbath-

Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy Gates. For in six days, the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. *Lord have mercy upon us, &c.*

Minist. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. *Lord have mercy upon us, and incline our hearts, &c.*

Minist. Thou shalt do no Murder.

People. *Lord have mercy upon us, &c.*

Minist. Thou shalt not commit Adultery.

People. *Lord have mercy upon us, &c.*

Minist. Thou shalt not steal.

People. *Lord have mercy upon us, &c.*

Minist. Thou shalt not bear false witness against thy Neighbour.

People. *Lord have mercy upon us, &c.*

Minist. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

People. *Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.*

B

Then

Then shall follow one of these two Collects for the King, which you may repeat to your selves, after the Minister, still upon your knees.

A Almighty God, whose Kingdom is everlasting, and Power infinite; have mercy upon the whole Church, and so rule the heart of thy chosen Servant, *William*, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy Honour and Glory; and that we and all his Subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who with Thee, and the Holy Ghost, liveth and reigneth ever one God, world without end, *Amen*.

O R

A Almighty and Everlasting God, we are taught by thy Holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them, as it seemeth best to thy good Wisdom; we humbly beseech thee, so to dispose and govern the heart of *William* thy Servant, our King and Governor, that in all his thoughts, words and works, he may ever seek thy Honour and Glory, and study to preserve thy people committed to his charge, in wealth

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peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord ! *Amen.*

Then shall he said the Collect for the day, which you may repeat to your selves, as before, still kneeling ; after which, rise up, and attend to the Epistle. And as soon as the Minister has declar'd where the Gospel is written, stand up, and (as many ancient Liturgies direct, and it is particularly enjoin'd in the Common-Prayer-Book of Edw. the 6th, from whence the practice has continued) say,

Glory be to Thee, O Lord.

So likewise you may say, after the Gospel,

Thanks be to thee, O Lord.

After which, repeat the following Creed after the Minister, still standing as before.

I Believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible :

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made : who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He

suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father. And he shall come again with Glory to judge both the quick and the dead, whose Kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of Sins; and I look for the resurrection of the Dead, and the Life of the World to come. Amen.

When the Minister gives notice of any Holy-Days, or Fasting-Days, you may thereupon say within your selves,

We will keep them holy unto thee, O Lord.

Or if the Minister gives notice of a Communion, you may say thereupon to your selves,

Lord fit and prepare us to come to that Holy Communion.

If the Banns of Marriage shall be published betwixt any persons, you may say thereupon to your selves,

If these two persons go together, Grant, we beseech thee, that they may live in holy love, unto their lives end. Amen.

After a Brief, or Notice to remember the Day, you may say,

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As thou hast given us wherewithal to be Charitable, so give us hearts, we beseech thee, most Bountiful God, to relieve those thy poor Servants:

After an Excommunication is read, you may say,

Lord, keep us within the Pale of thy Church: and as thou wouldest not the death of a Sinner, but rather that he should be converted and live; Have mercy upon that poor Soul; take from him all ignorance and hardness of heart, and contempt of thy Word; and so fetch him home, Blessed Lord, to thy Flock, that he may be saved by thy mercy, and made one of thy fold again, under that one Shepherd, Jesus Christ our Lord. *Amen.*

Then joyn with heart and voice in the Psalm: and after compose your selves devoutly to hearken to Minister's Prayer before his Sermon. Then settle your selves, so as you may best hear the Word of God Preached. When the Sermon is ended, and you are conveniently plac'd; that you may lose no time (while the Minister is making himself ready, and that part of the Congregation that doth not receive, is withdrawing) meditate a while upon what you have heard; and then kneel down, and say,

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our

outward ears, may through thy Grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord, *Amen.*

If you think you have time before the Minister begins to Officiate, you may say as follows, with a low voice, still kneeling upon your knees.

O Most Gracious God, who hast appointed a certain Order of Men to Administer thy Holy Sacraments among us ; and to beseech us in Christ's stead, religiously and devoutly to dispose our selves, to receive the most comfortable Sacrament of the Body and Blood of our dear Saviour, in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our Sins, and are made partakers of the Kingdom of Heaven : ~~and~~ grant us, we beseech thee, such a sense of the great and inestimable benefits thereof, that (as in duty bound) we may render unto thee, our heavenly Father, most humble and hearty thanks, for giving thine only Son, our Saviour Jesus Christ, not only to dye for us, but also to be our spiritual food and sustenance in that Holy Sacrament. Give us Grace, we most humbly beseech thee, to consider the dignity of that holy and divine Mystery ; and what a comfortable thing it is to them, who receive it worthily : and withal,

to consider the peril and danger of presuming to receive the same unworthily; that we may so thoroughly search and examine our own Consciences (and that not lightly, and after the manner of dissemblers; but so) as we may come holy and clean to such a Heavenly Feast in the Marriage-Garment required in Holy Scripture, and be received as worthy Partakers of that Holy Table. And to that end assist us with thy Heavenly Grace, to examine our lives and conversations by the Rule of thy holy Commandments; that whereinsoever we shall perceive our selves to have offended, either by will, word, or deed, there to bewail our own sinfulness, and to confess our selves unto thee, with full purpose of amendment of life. If our offences are such, as be not only against thee our God, but also against our Neighbours; of thy bountiful Goodness grant, that we may be reconciled unto them, ready to make restitution and satisfaction according to the uttermost of our powers for all the injuries and wrongs, that we have done them; and as free to forgive them, that have offended us; as we would have thee, O most Merciful God, to forgive us our offences for Christ Jesus his sake; and not eat and drink our damnation in this Holy Communion. Lord, If we have been blasphemers of thy Name; hinderers or slanderers of thy Word; Adulterers; if there be any malice or envy in our hearts; or we

are guilty of any other grievous crimes. (as we confess we are of too many) Give us Grace to repent of all our Sins, before we come to thy Table, lest after taking of that Holy Sacrament, the Devil enter into us, as he entred into *Judas*, and fill us full of all iniquities, and bring us to destruction both of Body and Soul. Give us thy Holy Spirit to comfort and confirm us in a full trust and confidence in thy Mercy; and grant us such faithful and wise Ministers of thy Word, as we may have recourse to in all our doubts and scruples, and receive such ghostly counsel and advice from them, together with such comfortable Absolution from all our Sins, as may quiet our Consciences, and give full satisfaction to our minds. All which, we begg in the name, and for the sake and merits of thy Son, our Saviour Jesus Christ. *Amen.*

If the Minister is not yet ready, you may say as follows, still kneeling.

O Lord our Heavenly Father, Almighty and Everlasting God, who hast given us this blessed opportunity of coming to the Lord's-Supper: unto which in thy name we were solemnly invited; and to which thou thy self hast so lovingly call'd us; and hast appointed thy Ministers to beseech us for Christ Jesus his sake, not to refuse to come thereto; O may we never wilfully absent our selves from that Divine Banquet. We know
how

The Communion.

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how grievous and unkind a thing it is, when a man hath prepared a rich Feast, decked his Table with all kind of provision, that there lacketh nothing, but the Guests to sit down; for them who are called (without any cause) most unthankfully to refuse to come; which of us in such a case would not be moved? who would not think a great injury and wrong done unto him? grant then, that we may take good heed, how we withdraw our selves from this Holy Supper, and provoke thy just indignation against us. Let nothing of this World hinder us from communicating, but what we are sure, our God will pardon, or allow of. Make us truly to repent us of our Sins, and amend our lives, that they may no longer make us afraid of coming to that Holy Sacrament, by which alone we can hope for pardon and forgiveness. Make us obedient to thy Will, so shall we be ashamed, to say we will not come. Make us ready to return when-ever thou art pleas'd to call us; and to consider seriously with our selves, how little our feigned excuses will avail; when they that refused the Feast in the Gospel, because they had bought a Farm, or would try their Yokes of Oxen, or because they were married, were not so excused, but counted unworthy of the Heavenly Feast. Grant us, to be as ready to receive, as thy Ministers are to give us that Blessed Sacrament; and as free to accept of Salvation, as our Saviour Jesus Christ is to offer it unto

us

us in this Holy Communion. Suffer us never to forget the exceeding great love of our Lord and Masters yielding up his Soul by death upon the Cross for our Salvation ; but make us always, thus thankfully to remember the Sacrifice of his Death, as he himself hath commanded : that so, we may avoid that injury, which we should otherwise do unto God; and escape that sore punishment, which hangeth over their heads, who wilfully abstain from the Lord's-Table, and separate from their Brethren, who come to feed on the Banquet of that most Heavenly Food. Give us Grace, O Heavenly Father, earnestly to consider these things, and that we may continue in the same mind, hear our Prayers, and the Prayers of thy Ministers for us, for Christ Jesus his sake. *Amen.*

But if you have not gone through with all this, before the Minister begins the Offertory, you must give over, that you may attend, and go along with him : as hereafter directed.

The Meditations of this Column (being Paraphrases on the Sentences, and design'd for those of weaker capacities, and fitted only for large

If you have not time to read the Meditations, make use of the following Petitions only of this Column with, or after every Sentence.

Con-

Congregations) you may read over, while the Minister repeats the Sentences, always subjoyning the Petition in the other Column.

Let your Light so shine before men, that they may see your good Works, and glorify your Father which is in Heaven, *Matth. 5. 16.*

When our Lord hath made the distinguishing character of a disciple, to be as the Salt of the Earth; to be as a City upon a Hill, which cannot be hid; and as the Sun that enlighteneth the whole World. Ought we not then, (as we would shew our selves to be of that number) to use our utmost endeavour, to season others with His Doctrine; to make manifest His Holy Word to them, who sit in darkness, and in the

Direct us, O Lord, with thy Grace in all our doings, and further us with thy continual help, that our light may so shine before men, that they may see our good Works, and glorify our Father which is in Heaven, through Jesus Christ our Lord. Amen.

shadow of death; and by the brightness of our Faith and good Example, to guide their feet into the way of Peace; That they, together with us, may praise God for his Goodness, and declare the wonders that he doth for the Children of Men.

Lay not up for your selves treasures upon the Earth, where the Rust and Moth doth corrupt, and where Thieves break through and steal: but lay up for your selves Treasures in Heaven, where neither Rust nor Moth doth corrupt, and where Thieves do not break through and steal, *St. Matt. 6. 19, 20.*

Lord, we know, that there is no certainty in any thing here below; we see that all things are mutable and transitory; perish, and come to an end. What extreme folly then is it, to set our affections upon them, or to place our

Good God, grant then, that we may not lay up for our selves Treasures upon the Earth, where Rust & Moth doth corrupt, and where Thieves break through, and steal; but that we may lay up for our selves Treasure in Heaven, where neither Rust, nor Moth doth corrupt.

happineſſ in them? But with Our God, there is no change; in Heaven (his ſacred abode) all things are fixt, and certain; there the true Riches, and there only true joys are to be found. Can any thing then deſerve more our thoughts? Can any thing be a fitter object of our deſires, than ſuch a Glorious Being; ſuch an endleſſ happy ſtate?

rupt, and where Thieves do not break through & ſteal; that where our Treafure is, there our hearts may be alſo; and this we beg for thy dear Son's ſake, Jeſus Chriſt our Lord, Amen.

Whatſoever ye would, that men ſhould do unto you, even ſo do unto them; for this is the Law and the Prophets, St. Matt. 7. 12.

We know not (for that is the Almighty's Prerogative alone) how ſoon the beſt of us may come to poverty. How much then it is our intereſt as well as duty, to relieve thoſe, who are already in want, as we expect relief from o-

Turn our hearts then, Gracious God, that we may love our Neighbours as our ſelves, and do unto all men as we would, they ſhould do unto us, as we are taught in the Law and the Prophets, and by thy Son, our Saviour, Jeſus Chriſt, Amen.

thers,

thers, if it should
please God to bring
us into distress.

Not every one, that saith unto me, Lord,
Lord, shall enter into the Kingdom of Heaven;
but he that doth the will of my Father, which
is in Heaven, St. *Matt.* 7. 21.

The Lord himself
hath told us, that it
is not an outward
profession of Religion
only, and only saying,
that we are his Dis-
ciples; and calling him
Master; that is all,
that is required of us,
to approve our selves
true Christians, and to
intitle us to the inhe-
ritance of the Saints in
Glory: But that it is
the doing of every
good work; the doing
the will of our Hea-
venly Father, which
he sent his only be-
gotten Son into the
World to teach and
instruct us in; that
will bring us to ever-

*Give us, Grace, then,
O Merciful Saviour,
that we be not Hearers
only, and Professors of
thy Word, deceiving our
own selves; but make
us, we beseech thee, doers
also of the will of our
Heavenly Father, that so
at the last we may come
to his Kingdom, there to
live with thee, world
without end, Amen.*

lasting

lasting Life and Happiness.

Zaccheus stood forth, and said unto the Lord, behold, Lord, the half of my Goods I give to the Poor, and if I have done any wrong to any man, I restore four-fold, St. Luke 19. 8.

Could a Publican (one of the worst of men) learn to do justice, and to love mercy at our Saviour's words? and shall not the same word work as powerfully upon us, who are of a better name, to be truly charitable and good; and make us as ready to relieve the distressed, and right the injur'd, as *Zaccheus* was?

We do humbly prostrate our selves before thee, O Lord, beseeching thee, to put it into our hearts, to be willing to give to the Poor of our Goods after the example of others: and grant that we may be always ready to make restitution, where we have done any wrong to any man; and as free to forgive others their trespasses against us, as thou art to forgive us, our trespasses against thee, for Christ his sake, Amen.

Who

Who goeth a Warfare at any time of his own cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a Flock, and eateth not of the Milk of the Flock? 1 Cor. 9. 7.

We thankfully repay the Souldier for his pains and hazard in the defence of our lives and fortunes. And ought we not as liberally to reward those, that stand up for us in our spiritual Warfare, in the defence of our Souls and Bodies both, from our Ghostly Enemy, and from everlasting death.

The Planter of the Vineyard hath the fruits for his labour. And when we are the Vineyard which God's own right hand hath planted; the Vineyard which the Holy Jesus hath water'd with his own most

Lord Jesus then, enlarge our hearts towards our Spiritual Guides, and grant that we may not only defray their expence in our Warfare, with a temporal reward; but that they may reap the fruits of their pains in our Salvation, through Christ our Lord, Amen.

O may the Labourers in thy Vineyard, Blessed Lord, not only eat of the fruit thereof; but as a greater recompence for their trouble, may they see it grow up, and shoot forth branches unto Heaven, there to be ingrafted for ever in Christ Jesus, Amen. pre-

precious blood ; And, which the Blessed Spirit, refresheth daily with the dew of Heaven. Shall we only be found to yield no increase ?

The Shepherd, hath the product of his Flock for his care : And when we are the people of God's Pasture, and the Sheep of his Hand ; when Christ Jesus, the Great Shepherd of our Souls, takes care of us ; are there no returns due to Him for leading us like a Flock ? no reward for the Pastors, that He hath appointed to watch over us ?

If we have sown unto you spiritual things, is it a great matter, if we shall reap your worldly things ? 1 Cor. 9. 11.

Is it any more than reasonable, that we part with our temporal things for a spiri-

Grant, O Gracious Lord, that our Pastors may not only eat of the milk of their Flock ; but that we may receive such spiritual food from them, as may nourish us up in one Fold, under one Shepherd, Christ Jesus our Lord, Amen.

C tual

tual interest; any thing for a place in Heaven. How can we think much then, to entertain the Ministers of God's Holy Word & Sacraments? How can we but bountifully reward them? who teach us the way to Happiness at so easy an expence; and sow the seeds of eternal life so plentifully among us.

Make us bountiful then, O God, to our spiritual Guides, and grant that we may not think it any great matter, if they reap of our worldly things, when they have sown unto us the things that are spiritual, that will raise us up to eternal life, through Christ our Lord. Amen.

Do ye not know, that they who minister about Holy things, live of the Sacrifice? and they who wait at the Altar, are partakers of the Altar? Even so hath the Lord also ordained, that they who Preach the Gospel, should live of the Gospel, 1 Cor. 9. 13, 14.

We can't be ignorant, how honourably they were provided for under the Law, that waited at God's Altar: and when the Ministers of the Gospel, are Messengers to us of much more Glorious things, much

Give us Grace then, O Lord, to consider, that as they who ministered about holy things, live of the Sacrifice, and they who waited at the Altar, were partakers of the Altar; so should they who Preach the Gospel, live by the Gospel: and better

better promises; ought we not to respect them the more, and the more liberally to reward them? yes certainly, reason and gratitude would have dictated no less to us; had not the Lord ordain'd, that they should live by the Gospel.

and grant, that they may so Preach thy Holy Gospel to us, and we so hear and practise, as to obtain everlasting life, through Jesus Christ our Lord: Amen.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a chearful Giver, 2 Cor. 9. 6, 7.

When it is of the mere alms of God's bounty, and goodness, that we enjoy what we have; and the only way to receive the more from him, is to distribute more in Charity: can there be any pleasure then, or satisfaction to us, like doing all the good we can with what we

Lord, who hast caused all Holy Scripture to be written for our learning, Grant that this portion of it, that he that soweth little, shall reap little, and he that soweth plenteously, shall reap plenteously, may sink so deeply into our hearts; that what we give, it may not be grudgingly, or of necessity, but with have,

have, that is sure to return to us again with so great advantage? and when the Almighty openeth his hand, and filleth all things living with plenteousness, shall we not be ashamed, to be unwilling to give; or to have an Alms extorted from us. How can we expect a reward for that, which we part with in compliance to custom and example, more than out of a sense of duty, to our God, our Neighbour, or our Selves?

Let him that is taught in the Word, minister unto him, that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap, *Gal. 6. 6, 7.*

It is our interest to apply our selves to what our God requires of us; and in strict justice we could do no

that chearfulness, that thou givest to us, and art pleas'd with-all, that we may obtain thy love for our reward, for Jesus Christ his sake, Amen.

Make us sensible, O Glorious Redeemer, that he that is taught in the Word, ought to minister unto him, that teacheth

less

less then take care that they want for nothing, that is necessary for the support and comfort of this life, whose whole study is the Gospel, teaching us to provide for the good things of the life to come. Why should we then deceive our selves in so great a concern? why should we mock our selves (when God will not be mocked) with hopes to reap where we do not sow: and to find the reward of that Charity, which we would never shew?

in all good things; and suffer us not to deceive our selves with any such thoughts, that thou, O Lord, art to be mocked; but to know, that whatsoever we sow, that shall we reap. And Grant that we may so sow, as to reap Eternal Life, through Jesus Christ our Lord, Amen.

While we have time, let us do good unto all men, and specially unto them, that are of the Household of Faith, Gal. 6. 10.

Oh! how short and uncertain are our days in this World: that God only knows whether we may ever have such another opportunity of doing

Lord, do thou put it into our minds, thus wisely to improve our time, to do good unto all men, while we live, and have such opportunities as these, good

good to our selves and others, as we have at this time; ought we not then to embrace it for our own sakes? if the necessities of our Brethren, and Fellow-Christians will not move us to compassion.

and especially to them that are of the household of Faith, and hope for the same salvation through our Lord and Saviour Jesus Christ, Amen.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the World, neither may we carry any thing out, 1 Tim. 6. 6, 7.

Great indeed: for with Godliness, we are secure of the Almighty's favour, which all the riches in the world cannot purchase. And he, who has that, cannot want content: that will remain with us, when wealth, and honour, and greatness, shall be no more: for those we must part with, at farthest at the Grave; Death will strip us to the very

Grant us, Gracious Lord, the wisdom to know and consider the great riches of Godliness, that we may be content with that we have; and make us ever remember this, O God, that we brought nothing into the world, neither shall we carry any thing out, but our good works; which we beseech thee increase in us, and accept through th' alone merits and mediation of thy Dear Son
bones;

bones; and leave us *Jesus Christ, our Lord.*
nothing but what we *Amen.*
have given to God,
and to the Poor in his
Name; but such acts
of Love and Cha-
rity will constitute a
part in Heaven, and
help to make up the
enjoyment of that e-
ver blessed State.

Charge them, who are rich, that they be
ready to give, and glad to distribute; laying
up in store for themselves a good foundation
against the time to come, that they may attain
Eternal Life, *1 Tim. 6. 17, 18, 19.*

Wretched men, that
we are, that we should
need such a charge!
All that we have
comes from the Lord:
and therefore he may
command us to do
what He pleases. But
when He hath been so
bountiful, as not only
to trust us with His
Goods, but to allow
us to traffick for Hea-
ven and Eternal Life

*Give us Grace then,
O Lord, to hearken to
this thy charge, that we
be ready to give of the
riches, that thou hast
given us, and glad to
distribute; that so we
may lay up for our selves
a good foundation a-
gainst the time to come,
and thereby attain Eter-
nal Life, through our
Lord Jesus Christ. A-
men.*

with

with them: how should we seek opportunitys, sooner than lose any, of laying them out to that advantage? how should we rejoyce to distribute them on that account? how gladly should we build upon such a foundation, as will raise us to Heaven.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his name's sake, who have ministred unto the Saints, and yet do minister, *Heb. 6. 10.*

When our God is Righteousness it self: how can we but rely upon his promises? when we know, that what-ever expence we are at, He is all-sufficient to requite our love: and that He will never forget that charity we bestow upon the Poor for his name's sake, but return it with a greater blessing

Let the thoughts of this then, O God, encourage & incite us to good works. That thou art not unrighteous, that thou wilt not forget our works and labour that proceedeth of love: That thou wilt not forget the love of them who for thy name's sake, have ministred unto the Saints, and yet do minister. And as thou givest us ability, so

The Communion.

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to us; How can we give us hearts and minds
but minister unto the to do good, for Christ Je-
Saints? sus his sake, Amen.

To do good, and to distribute, forget not;
for with such Sacrifices God is well pleased,
Heb. 13. 6.

When it is of the
Almighty's free Grace
alone, that we have
wherewithal to do
good; how can we
overlook any objects
of pity? and when to
distribute is so plea-
sing a Sacrifice unto
our God, should we
not always be making
such Offerings upon
His Altar?

*Let us never forget,
O merciful High-Priest,
what those Sacrifices are,
with which our God is
so well pleased; but grant,
that we may always re-
member to do good, and to
distribute our bounty to
the poor members of our
suffering Lord, so as to
render our Oblations ac-
ceptable, through Jesus
Christ our Mediator &
Redeemer, Amen.*

Whoso hath this worlds good, and seeth his
Brother have need, and shutteth up his com-
passion from him, how dwelleth the love of
God in him? 1 *St. John 3. 17.*

How can we, who
receive such abundant
supply's from above,
see our Brother want,
and not relieve him;

*Grant that we may
never, O Lord, so wretch-
edly deceive our selves,
as to think that the love
of God does dwell in
when*

When the Holy and ever-blessed Jesus spared not His own most precious blood, to redeem us from the greatest misery? How can we think, there are any remains of the Divine love in our breasts, when we do not love those, whom God so loved, as to give His only Son, to dye for them? and whom He hath commanded as to love, as a token of our love to Him, and hath given us wherewithal to shew our affection for them?

us, while we have this Worlds good, and see our Brother have need, without any bowels of compassion for him. But grant, we beseech thee, that by a forward Charity and readiness to relieve one another, we may always express a true sense of our Heavenly Father's love to us, through thee, O Blessed Jesus, our only Saviour and Redeemer, Amen.

Give alms of thy Goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

It is but what is just, that they who shew no mercy to others, should find none from God; that He hide

Write this thy Covenant on our hearts, we beseech thee, most loving Father, and grant, that we may give alms of our
His

His face from them in the time of trouble, that turn theirs from his distressed members. But Lord ! what a wretched case are such in ! the miserablest object endures not half so much by our hard-heartedness and cruelty ; as we must suffer, if we want thy pity. For the Poor can only dye for want of our Charity ; yet his Soul may be saved, though his Body perish : but we are ruined both in body and soul, unless thy mercy save us :

Goods, and never turn our face from any poor man, that thy Face, O merciful God, may never be turned from us : but that we may find favour in thy sight both now and for ever, thro' Jesus Christ our Lord. Amen.

Be merciful after thy power, if thou hast much ; give plenteously ; If thou hast little, do thy diligence, gladly to give of that little : for so gatherest thou thy self a good reward in the day of necessity, Tob. 4. 8, 9.

When our Heavenly Father hath given us the power ; ought we not to be merciful

As thou hast given us power, give us Grace, O God, to be merciful according to our power ; accor-

to one another, according to that power? when it is His pleasure that we do good, ought we not to do his Will? and can we desire any better motive, to make us distribute what we have, then the assurance of the Almighty's favour for it, in the time of our necessity? what though we may never want in this life (which whether we may or no, we know not) yet the best of us will stand in need of God's mercy, and the Prayers of the Poor to plead for us in the hour of death, and in the day of judgment.

He that hath pity upon the Poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again, *Prov. 19. 17.*

When we are indebted to God (who is sole Lord and Proprietor of all things)

grant that we may give plenteously out of our abundance, or something out of that little, thou hast allotted us; and make us thankful, that we have any thing to give, and diligent to provide more; that so we may gather to our selves the good reward of thy mercy and favour in the day of necessity, through the merits and mediation of Jesus Christ our Lord, Amen.

Blessed Lord, grant that we may be so compassionate towards the Poor, that we may never for

for all that we have: think much of any thing
That he should con- that we lay out upon
descend to become our them: when we thereby
debtor for his own? deposit what-ever we be-
to become bound, for stow in Charity in thy
what He might com- hands, who hast premi-
mand us to lay out sed to repay us an hun-
without any obligati- dred fold in this life,
on, more than what is and to requite us with
already upon us! how Everlasting Happiness
can we deposit our for it in the life to come,
riches then into bet- through Jesus Christ our
ter hands? or expect Lord, Amen.

Blessed be the man that provideth for the
sick and needy; the Lord shall deliver him
in the time of trouble, *Psal. 41. 1.*

When, our most Make us, O God, of
Gracious God, hath the number of those,
annext his blessing, and that provide for the sick
such vast rewards to and needy; that so, thou
our acts of Charity? our God may'st bless and
when He hath made it deliver us in the time of
a condition of his trouble, through our Lord
mercy to us in the & Saviour Jesus Christ,
time of Trouble, Amen.
that we provide for

one another in distress : what could have been done more to raise a compassion in us, to all that are in want ?

Upon your presenting your Alms and Oblations, you may say,

The Lord accept thee.

When the Minister says, Let us pray for the whole State of Christ's Church Militant here in Earth, you may at the end thereof say,

Amen, Lord hear our Prayers.

And then joyn, with a low voice, with the Minister in the Prayer following.

A Lmighty and Ever-living God, who by thy Holy Apostle hast taught us, to make Prayers and Supplications, and to give Thanks for all men ; we humbly beseech thee most mercifully to accept our Alms and Oblations, and to receive these our Prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity and Concord : and grant that all they, that do confess thy Holy Name, may agree in the truth of thy Holy Word, and live in Unity & Godly Love. We beseech thee also to save & defend all Christian Kings, Princes and Governors ; and especially thy Servant *WILLIAM*

our King, that under Him we may be godly & quietly governed: and grant unto his whole Council, and to all that are put in Authority under Him, that they may truly and indifferently minister Justice, to the punishment of Wickedness and Vice, and to the maintenance of thy true Religion and Virtue. Give Graee, O Heavenly Father, to all Bishops and Curates, that they may both by their Life and Doctrine, set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments: and to all thy people, give thy Heavenly Grace; and especially to this Congregation here present, that with meek heart, and due reverence, they may hear and receive thy Holy Word, truly serving thee in Holiness & Righteousness all the days of their life. And we most humbly beseech thee of thy Goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy Holy Name for all thy Servants departed this life in thy Faith and Fear; beseeching thee to give us grace, so to follow their good Examples, that with them, we may be partakers of thy Heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, *Amen.*

While

While the Minister is reading the following Exhortation, you may go along with him in a low voice, saying.

ARE we so dear unto thee, O Lord; what can we mind then, but to come to the Communion of thy body and blood, O Saviour Christ; and to consider and do, as *St. Paul* exhorteth us, and all persons, diligently to try and examine our selves, before we presume to eat of that Bread, and drink of that Cup. We know, O Lord, that the benefit is great, if with a true penitent heart, and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; then we are one with Christ, and Christ with us); so we know, that the danger is great, if we receive the same unworthily: for then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Grant therefore, dear Jesus, that we may so judge our selves, that we may not be judged of the Lord; that we may repent us truly for our Sins past, have a lively and stedfast Faith in Christ our Saviour; that we may amend our lives, and be in perfect charity with all men, that so we may become meet partakers of those holy Mysteries. And grant,
O Lord,

O Lord, that above all things, we may give most humble & hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the World, by the death & passion of our Saviour Christ, both God and Man, who did humble himself, even to the death upon the Crois, for us miserable Sinners, who lay in darkness, and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And O Blessed Jesus, who (to the end, we should always remember thy exceeding great love in dying for us, and the innumerable benefits, which by thy precious blood-shedding, thou hast obtained to us) didst institute and ordain such holy Mysteries, as pledges of thy love, and for a continual remembrance of thy death, to our great and endless comfort. To thee therefore, with the Father, and the Holy Ghost, we will continually give (as we are bound) most hearty thanks, submitting our selves wholly to thy holy will and pleasure, and studying to serve thee in true holiness and righteousness all the days of our life, *Amen.*

*When the Minister begins to say unto you,
Ye that do truly and earnestly repent, &c.
You may say within your selves.*

We have so purposed, and intend by the assistance of thy Grace, O merciful God, to repent us truly and earnestly of our sins, to be in love and charity with our Neighbours; and to lead new lives, following thy Command-

D

ments,

ments, and walking from henceforth in thy holy ways; and to that end, we draw near to thy Holy Sacrament: Strengthen our Faith, we most humbly beseech thee, and help our endeavours, that we may receive with comfort; and humbly confessing our sins upon our knees, we may obtain the forgiveness of them thro' Christ our Lord, *Amen.*

Then joyn as heartily and earnestly as you are able, in the General Confession, and say after the Minister, with an audible voice.

A Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily forry for these our misdoings: the remembrance of them is grievous unto us, the burden of them is intollerable: Have mercy upon us, have mercy upon us, most Merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord, *Amen.*

The Communion.

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Upon the Ministers pronouncing the following Absolution, compose your selves with the greatest reverence and attention to receive it, and remember, that if you are duly qualified, it is God, who by the mouth of his Ministers, speaks peace unto your souls.

And that you may be the more intent, and not taken off with any wandring thoughts, be ready to say Amen, as oft as you shall meet with it in the said Absolution.

Almighty God, our Heavenly Father, who of his great mercy, hath promised forgiveness of sins, to all them, that with hearty repentance and true faith turn unto him; have mercy upon you, *Amen.* Pardon and deliver you from all your Sins, *Amen.* Confirm and strengthen you in all goodness, *Amen.* And bring you to everlasting life, through Jesus Christ, our Lord, *Amen, Amen.*

After the Minister has said the following words, which give very great attention to.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travail, and are heavy laden, and I will refresh you, *St. Matth. . 28.*

Apply with all the ardour of your souls to your selves.

We come unto thee, who are heavy laden with the burden of our sins; refresh us, O Lord, according to thy Word.

Then attend to what follows.

So God loved the World, that he gave his

only begotten Son, to the end, that all that believe in him, should not perish, but have everlasting life, St. Joh. 3. 16.

After which, you may devoutly say to your selves

We believe, O Lord, in thy only begotten Son; help thou our unbelief: Give unto us eternal life, and save us, that we perish not.

Then give ear again to what the Minister says.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save Sinners, 1 Tim. 1. 15.

After which, say within your selves, with all the humility you can.

Save us, O Lord Jesus Christ; for we are miserable Sinners.

Then attend to what follows.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and he is the propitiation for our Sins, 1 St. Joh. 2. 1.

Here say again to your selves.

Lord, we have sinned, be thou our Advocate and Propitiation.

When the Minister says

Lift up your hearts,

Answer with an audible voice.

We lift them up unto the Lord.

After he has said

Let us give thanks unto our Lord God.

Say,

It is meet and right so to do.

The Communion.

Then go along with the Minister in the words following.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Note, that the words, Holy Father, must be omitted on Trinity Sunday.

And here, if there be any peculiar Preface proper for the day, cast your eye upon it ; if not, go on with the Minister as follows.

Therefore with Angels, and Archangels, and with all the company of Heaven, we laud and magnify thy Glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven & Earth are full of thy Glory. Glory be to thee, O Lord, most High, *Amen.*

The Preface for Christmas-day, and seven days after.

Because thou didst give Jesus Christ thine only Son, to be born as at this time for us, who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary, his Mother, and that without spot of Sin, to make us clean from all Sin. Therefore with Angels; and Archangels, &c.

The Preface upon Easter-day, and seven days after.

But chiefly are we bound to praise thee, for the Glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath ta-

ken away the Sin of the World ; who by his death hath destroyed death ; and by his rising to life again, hath restored us to everlasting life. Therefore with Angels, &c.

The Preface upon Ascension-day, and seven days after.

Through thy most dearly Beloved Son Jesus Christ our Lord, who after his most Glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into Heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

The Preface upon Whitsunday, and six days after.

Through Jesus Christ our Lord, according to whose most true promise, the Holy Ghost came down, as at this time, from Heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to Preach the Gospel unto all Nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

The Preface upon the Feast of Trinity only.

Who art one God, one Lord ; not one only Person, but three Persons in one substance : for which we believe of the Glory of the Father,

ther, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

Then carry your thoughts along with the Minister in the following Prayer, which he is to say in the name of all them that shall receive the Communion.

WE do not presume to come to this thy Table, O Merciful Lord, trusting in our own righteousness, but in thy manifold & great Mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; grant us therefore, Gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us, *Amen, Amen.*

While the Minister is ordering the Bread and Wine, that he may the more readily and decently consecrate them, be very intent upon him, and carry your thoughts along with him in the following Prayer of Consecration.

Almighty God, Our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our Redemption, who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole

whole World ; And did Institute, and in his Holy Gospel command us to continue a perpetual Memory of that his precious Death, until his coming again ; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son, our Saviour Jesus Christ's Holy Institution, in remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood [*to which say, Amen*] who in the same Night that he was betrayed, took Bread [*here lift your eyes, and look upon the Minister*] and when he had given Thanks, he brake it, [*upon which action you may say secretly to your selves, so was thy Body broken upon the Cross for our Sins, O Crucified Jesus : O may we never more Crucify thee by our wicked lives ! Then attend to what follows*] and gave it to his Disciples, saying, Take eat, this is my Body, which was given for you, do this in remembrance of me. [*here if time will permit, before the Minister goes on, you may say, Ah dearest Lord, if we have any sense of thy love in dying for us, how can we forget thee ? If we have any sense of our Sins, we must remember thee, by whom alone we expect Pardon and Salvation. Then attend to what follows*] Likewise after Supper he took the Cup [*here look up*] and when he had given Thanks, he gave it to them, saying, drink ye all of this, for this is my Blood of the New Testament, which is shed for you, and for many,

ny, for the remission of Sins ; do this as often as ye shall drink it in remembrance of me. *Amen.* [To which you may add, Lord Jesus grant, that we may always, thus thankfully remember thee, *Amen, Amen.*]

When you draw near the Lord's-Table, you may say,

In the multitude of thy Mercies, O Lord God, I do now approach thy Altar.

While the Minister is preparing himself, in his secret ejaculations, to receive ; you may say within your selves.

Give Grace, O Heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments ; Grant this for thy dear Son's sake, Jesus Christ our Lord, *Amen.*

When the Minister is receiving the Bread himself, or giving it to any other ; you may say with a low voice as follows.

O May the body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life ; and grant that thou may'st eat that in remembrance that Christ died for thee, and feed on him in thy heart by Faith, with thanksgiving. *Amen, Lord Jesus grant it.*

At least give attention to the words, and say Amen to every ones receiving.

So likewise, when the Minister is receiving the Wine, or giving it to others, say Amen after the Words; or as follows, along with the Minister.

O May that blood which was shed for thee, preserve thy body and soul unto everlasting life; and grant that thou may'st drink it, in remembrance that Christ's blood was shed for thee, and be thankful, *Amen.* Dear Jesus grant it.

When the Minister offers you the Bread, you may apply the words to your self with a low voice, as follows.

L Et thy Body, I beseech thee, O Lord Jesus Christ, which was given for me, preserve my Body and Soul unto everlasting life. *Amen.*

[Then take the Bread into your hand with reverence, and go on as follows.] And grant, that I may eat this, in remembrance, that thou hast died for me, and feed on thee in my heart by Faith, with thanksgiving; Sweet Jesus grant it, and make me truly thankful for this and all all other thy Mercies; *Amen, Amen.*

When the Minister is about to give you the Cup, say,

L Et thy Blood, I beseech thee, O Lord Jesus Christ, which was shed for me; preserve my body and soul unto everlasting life. *[Then take the Cup into your hand with reverence, and say]* And grant, that I may drink this, in remembrance that thy Blood was shed for me, and be thankful, *Amen, Amen.* Blessed Lord, grant that I may be thankful, not only with
my

my lips, but in my life, by giving up my self unto thy service, and by walking before thee in holiness and righteousness all the days of my life. *Amen.*

Then with great reverence retire, to make way for others to receive; and remember to pray for them as they receive, as before directed. When all have received, and the Table is covered, fall down upon your knees, and say after the Minister, with an audible voice.

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come; thy Will be done in Earth, as it is in Heaven. Give us this day our daily Bread; and forgive us our trespasses, as we forgive them, that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

You may repeat the following Prayer after the Minister, with a low voice.

O Lord and Heavenly Father, we thy humble Servants, entirely desire thy Fatherly goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through Faith in his blood, we and all thy whole Church may obtain remission of our sins; and all other benefits of his Passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable

sonable, holy, and lively Sacrifice unto thee ; humbly beseeching thee, that all we who are partakers of this Holy Communion, may be fulfilled with thy Grace, and Heavenly Benediction. And although we be unworthy thro' our manifold Sins, to offer unto thee any sacrifice ; yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or if the Minister say the following Prayer, you may with the same low voice, go along with him.

A Almighty and Everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly receiv'd these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also Heirs through hope of thy everlasting Kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father,

so

so to assist us with thy Grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory world without end. *Amen.*

Then say or sing after the Minister, with an audible voice.

GLORY be to God on High, and in Earth Peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ O Lord God, Lamb of God, Son of the Father, that takest away the sins of the World have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world receive our Prayers. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost art most High in the Glory of God the Father *Amen.*

Then attend seriously to the Blessing.

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus

Jesus Christ our Lord : and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

To which you need only say, Amen.

Or you may go along with the Minister in your thoughts; and thus apply it to your selves.

L Et thy Peace, O God, which passeth all understanding, keep our hearts and minds in the knowledge and love of thee our God, and of thy Son Jesus Christ our Lord : and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us, and remain with us always. *Amen. Amen.*

It being usual to repeat some of the following Collects before the Blessing, you may cast your eyes upon them, as the Minister makes use of them, and go along with him in your thoughts.

Assist us mercifully, O Lord, in these our supplications and Prayers, and dispose the way of thy Servants towards the attainment of everlasting Salvation ; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and Everlasting God, vouchsafe, we beseech thee, to direct, sancti-

sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy Grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy Holy Name, and finally by thy mercy obtain everlasting life, thorough Jesus Christ our Lord. *Amen.*

Almighty God, the Fountain of all Wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our Prayers and Supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our Necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy Holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord.

E N D

A Almighty God, the Fountain of all Wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities, and weaknesses, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord.

A Almighty

The following Collect through mistake was left out
and should have been inserted betwixt the
Prayer of Consecration and the Ministers preparing
himself in his secret ejaculations to receive, instead
of Give Grace O Heavenly Father &c which
was designed to be used while the Minister is or-
dering the bread & wine the more decently & readily
to Consecrate the same.

Almighty God, who hast given thine
only Son to be unto us both a Sacrifice for
sin and also an Ensample of godly life, Give
us Grace that we may always most thank-
-fully receive that his inestimable benefit,
and also daily endeavour to follow the blef-
-sed steps of his most holy life through the
same Iesus Christ our Lord. Amen.

¶ *A Prayer proper to be said before you rise from
your knees after the Minister has given the
Blessing.*

Blessed be thy holy name O God for the great
mercy that thou hast now vouchsafed me. O Lord
grant that I & every one of us who have been per-
-takers of this holy communion may be so fitted
with thy grace and heavenly benediction y^e in
this life we may please thee both in body & Soul,
& in y^e world to come obtain Everlasting life
through Iesus Christ our Lord. Amen.

The following is a list of the names of the
persons who have been elected to the
office of the President of the
General Assembly of the
State of New York for the
year 1811.

Almighty God who has given
us the power to be free as
in and through His Son
Jesus Christ our Lord
Amen




Blissed be the name of our
Father who is the Father
of all who believe in Him
and who have been born
again in Him
Amen

The following Collects taken out of the Book of
Common Prayer, are very proper to be used in
Closet by every one that intends to receive the
Sacrament before he goes to Church: as answer-
ing, that Repentance, Charity, Obedience, and
Faith, that is requir'd of all: that come to the
Holy Communion. As the Minister after the Exor-
tation, does declare in the words following. Ye
do truly & earnestly repent &c.

Almighty & Everlasting God, who hatest nothing
that thou hast made; & dost forgive the Sins of all them
that are penitent; create and make in me a new and
contrite heart, that I worthily lamenting my Sins,
and acknowledging my wretchedness, may obtain
of thee, the God of all mercy, perfect remission and
forgiveness, through Iesus Christ our Lord.
Amen.

O Lord who hast taught us, that all our doings with-
out Charity, are nothing worth, Send thy Holy Ghost
and pour into my heart that most excellent gift of
Charity, the very bond of peace, and of all virtues with-
out which whosoever liveth is counted dead before
thee, grant thine only Son Iesus Christs
sake. Amen.

The Committee on the Judiciary
 has the honor to acknowledge
 the receipt of your letter
 of the 10th inst. in relation
 to the proposed amendment
 to the Constitution of the
 United States, and to inform
 you that the same has been
 referred to the Committee
 on the Judiciary for their
 consideration.



I have been thinking much of late of the
 many things which I have seen and heard
 of in the world, and how they have
 all come to pass, and how they have
 all been brought to their end, and how
 they have all been brought to their end,

O God who declarest thy Almighty Power most chiefly in shewing mercy & pity; mercifully grant unto me such a measure of thy Grace, that running the way of thy commandments I may obtain thy Gracious promises, and be made partaker of thy Heavenly Treasure through Iesus Christ our Lord. Amen.

Almighty and Everliveing God who for the more confirmation of the Faith didst suffer thy Holy Apostle Thomas to be doubtful in thy Sons resurrection; grant me so perfectly & without all doubt to believe in thy Son Iesus Christ, that my Faith in thy sight may never be reproved. Hear me O Lord, through the same Iesus Christ, to whom with thee and the Holy Ghost, be all Honour and Glory new and for ever more. Amen.

¶ Or.

Almighty and Everlasting God give unto me the increase of Faith, Hope, and Charity; and that I may obtain that which thou dost promise, make me to love that which thou dost command through Iesus Christ our Lord. Amen.

¶ *After which stil kneeling repeat one both of the Exhortations as you will find them in the 9th and 10th pages, only changing Us into Me.*

¶ *Then say The Lords pray'r and conclude with the words following.*

Lord I pray thee, that thy Grace may always prevent and follow me, and make me continually to be given to all good works, through Iesus Christ our Lord. Amen.
Amen.

There are several other Collects in the Book of
Common Prayer that may be used very suitably
before & after the Sacrament as the excellent Author
of the Booke of Common Prayer the best Compa-
-nion &c has taken the pains to collect & dis-
-pose them for that purpose; to which I refer and
heartily recommend every good Christian.

And I pray God direct us all for the
best in y^e discharge of this & all other
duty's, through Iesus Christ our Lord
Amen.

The above is a list of the names of the persons who have been
 admitted to the office of Justice of the Peace for the year 1871.
 The names are arranged in alphabetical order.

